THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

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Poetry.

A COMMON STORY.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN"

"She loves with love that cannot tire;
And if, ah woe! she loves alone,
Through passionate duty love flames higher,
As grass grows taller round a stone."
—*Coventry Patmore.*

So the truth's out. I'll grasp it like a snake—
It will not slay me. My heart shall not break
Awhile, if only for the children's sake.

For his, too, somewhat. Let him stand unblamed;
None say he gave me less than honor claimed,
Except one trifle, scarcely worth being named—

The heart. That's gone. The corrupt lead might be
As easily raised up; breathing—fair to see,
As he could bring his whole heart back to me.

I never sought him in coquettish sport,
Or courted him as silly maidens court,
And wonder when the longed-for prize falls short.

I only loved him—any woman would;
But shut my love up till he came and sued;
Then poured it o'er his dry life like a flood.

I was so happy I could make him blest;
So happy that I was his first and best,
As he mine—when he took me to his breast.

Ah me! if only then he had been true!
If for one little year, a month or two,
He had given me love for love, as was my due!

For he had told me, ere the deed was done,
He only raised me to his heart's dear throne—
Poor substitute!—because the queen was gone!

Oh, had he whispered, when his sweetest kiss
Was warm upon my mouth in fancied bliss,
He had kissed another woman like to this—

It were less bitter! Sometimes I could weep
To be so cheated, like a child asleep—
Were not the anguish far too dry and deep.

So I built my house upon another's ground;
Mocked with a heart just caught at the rebound—
A cankering thing, that looked so firm and sound.

And when that heart grew colder, colder still,
I, ignorant, tried all duties to fulfill,
Blaming my foolish pain, exacting will,

All—anything but him. It was to be:
The full draught others drink up carelessly
Was made this bitter Tantalus-cup for me.

I say again—he gives me all I claimed;
I and my children never shall be ashamed;
He is a just man—he will live unblamed.

Only—O God! O God! to cry for bread
And get a stone! Daily to lay my head
Upon a bosom where the old love's dead!

Dead? Fool! it never lived! It only stirred
Galvanic, like an hour-cold corpse. None heard;
So let me bury it without a word.

He'll keep that other woman from my sight.
I know not if her face be fond or bright;
I only know that it was his delight—

As his was mine: I only know he stands
Pale, at the touch of their long-severed hands,
Then to a flickering smile his lips commands,

Lest I should grieve, or jealous anger show.
He need not. When the ship's gone down, I trow,
We little reck whatever wind may blow.

And so my silent moan begins and ends,
No world's laugh or world's taunt, no pity of friends,
Or sneer of foes, with this my torment blends.

None knows, none heeds. I have a little pride;
Enough to stand up, wife-like, by his side,
With the same smile as when I was a bride.

And I shall take his children to my arms;
They will not need these fading, worthless charms;
Their kiss—ah! unlike his—all pain disarms.

And haply, as the solemn years go by,
He will think sometimes, with a regretful sigh,
The other woman was less true than I.

OUR SHIPS AT SEA.

How many of us have ships at sea,
Freighted with wishes and hopes and fears,
Tossing about on the waves, while we
Linger and wait on the shore for years,
Gazing afar through the distance dim
And sighing, Will ever our ships come in?

We sent them away with laughter and song,
The decks were white and the sails were new,
The fragrant breezes bore them along,
The sea was calm and the skies were blue,
And we thought as we watched them sail away
Of the joy they would bring us some future day.

Long have we watched beside the shore
To catch the gleam of a coming sail,
But we only hear the breakers' roar
Or the sweeping night wind's dismal wail,
Till our cheeks grow pale, and our eyes grow dim,
And we sadly sigh, Will they ever come in?

Oh! poor sad heart with its burden of cares,
Its aims defeated, its worthless life,
That has garnered only the thorns and the tares,
That is seared and torn in the pitiful strife,
Afar on the heavenly golden shore
Thy ships are anchored forever more.

"PINAFORE," translated into Russian, is to be performed simultaneously at St. Petersburg and Moscow. The Nihilists are evidently going to try a new manœuver against the life of the poor old persecuted Czar.

The Unhappiness of Marriage.

In this age of Gush, with an immense number of girls waiting their turn, it is unwise to say anything of marriage—in cold blood, we mean—but what is good. We are not so candid as our forefathers, who were perpetually writing books and plays to prove that married people led uncomfortable lives, and that no sooner has a priest handcuffed a couple together than they immediately begin to strain at each other. Gushing creatures as we are now become, we take a more romantic view of the thing than the old periwigs did. We write novels and plays and poems, in which we take care to sanctify the blunder of marriage by the importation of any quantity of love-scenes, which, though they may be absolutely irrespective of the connubial condition of their fiction, go to prove that the young husband or the young wife is capable of passions more wildly and luxuriantly green than any sentiment of the kind known to our grandfathers. Emotional we certainly *are;* desperately intense, throbbingly passionate, and overwhelmingly earnest, *pour le moment.* Yet, in spite of these new-fledged qualities of the British character—so irreconcilable, by the way, with the beef, beer and oaths of the typical islander—there is assuredly no corresponding improvement in the relations between married people. Nay, we will venture to say that, as a married nation, we are decidedly less happy at home now than we were when marriage was the one eternal butt of the wits. We will venture to say, having due regard to the increase of population, that the proportion of married persons who are miserable in one another's company, who are ill-matched, who are bitterly discontented with their connubial lot, is infinitely greater than the proportion who flourished at any period in English history antecedent to our own.

This sounds like rank cynicism, and the most unamiable heresy. Unfortunately it is true. There is not the slightest occasion to deal with the subject philosophically, and theorize upon the reasons why it should be true. There have been parents in every age who made their children marry unlovable people; in every age there have been bad-tempered women who have taught their husbands to hate them, and men of bad lives, who have filled their wives with abhorrence and shame. Those business-like parents are still plentiful; the dissolute husbands and the shrewish wives still abound. Yet practically they are but a small percentage of the causes which have filled the country with uncomfortable consorts. In homes where the conduct exhibited even to an observant eye is such as to repress all suspicion that happiness is not altogether triumphant, the husbands and wives are leading lives which induce them hourly to deplore the fatality that imposed upon them the depressing obligation of one another's life-long company. The truth is, marriage is made a trial by some of the very meanest and most trivial conditions which attend it. A large evil, such as an infinitely bad temper in a woman, or impudent infidelity in a man, forces the mind into an attitude which of itself yields some sort of relief to the sufferer. By big calamities of the social kind men and women find their minds furnished with a sort of fortitude; a moral insensibility is induced, which habit hardens and confirms; their sufferings may almost be said to become negative; they feel rather the want of happiness than the presence of pain. The discomfort of the lives led by the majority of husbands and wives is created by little things. The shoes shine upon the feet and the gait is healthy, but all the same the frequent twinge is felt. Certainly women have in perfection the art of worrying with placid faces. A woman can make her husband feel and look like a fool in his own house, and not a guest shall be able to say that she is not an amiable person. Men can worry their wives, too; but it is rarely that they annoy and irritate their wives as their wives annoy and irritate them, or that their petulance and fidgetty irritability will bring upon a household the wretchedness which wives can induce by the same sort of behavior. Heaps of reasons can be given to account for the unhappiness of married life. But our business is to indicate a fact, and not to explain it. Yet one reason may be suggested; the English home is scarcely now what old traditions represent it to have been. The intimate association of husband, wife and children; the cheerful family party; the merry table gladdened by the faces and laughter of little ones; the watchful love of the mother; the patient, steady life of the father; the solemn gathering in prayer morning and night; the little reverent assemblage in the family pew on Sunday; these are features which the refinements of modern life and the effort to shine with a brighter light than the oil and wick of one's neighbor will furnish *him* with, have squeezed out of our domestic life; in the households of to-day are estrangements which are as ruthless in their effect upon the love of the inmates as the breaking up of the home. The wife leads a life of her own, the husband leads a life of his own; they gather about them in their respective walks interests which have no identity in the domestic sphere, and which become repellent when met together; the children look to the servants for counsel, and the servants are faithful only so long as their wages are punctually paid and the kitchen-table well served. Marriage means something more than two persons living together under one roof. It means mutual concession; it means mutual help; it means supreme loyalty to the combined interests of father, mother and children; it means reverence for the happiness of those whose happiness is dependent on love. In proportion as unhappy married people are numerous may we know that these and even deeper and more beautiful home obligations are unfulfilled.—*London Mayfair.*

The Jews in Morocco.

TERRIBLE PERSECUTION.

From the *London Jewish Chronicle* we clip the following account of the outrages committed on the Jews in Morocco:

"During the evening of the 15th of January some Jewish children were, as usual, at play in a public thoroughfare near the Jewish quarter at Fez, when they were attacked by a Mahomedan, one of them being seriously injured. A Jew, a naturalized French subject, who happened to be passing at the time, seeing the injured child and wishing to have the Mussulman punished for his cruelty, seized him with the view of bringing him before the authorities. On arriving at the Palace of Justice he found the gates closed, in accordance with the custom which prevails when the Sultan passes the place. Whilst awaiting the re-opening of the gate, the crowd of Mussulmans became more and more numerous. The Jew still kept a tenacious hold of his prisoner, but the latter, emboldened by the presence of his co-religionists, complained that his custodian had ill-treated him, and that the behavior of the Jews had become unbearable. The Mahomedans thereupon precipitated themselves upon the Jew, whom they struck with sticks and stones. He only escaped certain death by giving some money to a Mahomedan, who covered him with his person and thus enabled him to escape. He had barely time to rush into the first open door which he espied; it was that of the prison.

"The Mahomedans, who were furious at seeing the Jew escape from their clutches, followed after the Jews, who, on the close of their daily occupations, were about to enter their quarter. Several of them reached their homes seriously injured, and were compelled to take to their beds. Others escaped unhurt only through having been able to outstrip their pursuers in the general stampede. But a poor Jew seventy years old, named Abraham Elalouf, a highly respected member of the community at Fez, was unable to run on account of his advanced age. He was attacked by the Mussulmans, who soon killed him by the force of their blows; they then trampled his body under their feet, so that his bowels protruded. But even then the miscreants were not satisfied with their work. They collected a quantity of combustible materials, whilst the shopkeepers in the neighborhood brought mats and wood. Others then poured petroleum on the corpse and set it on fire.

"Meanwhile the Jews, expecting every moment to see the Mussulmans arriving in their Ghetto in order to make it a prey for massacre and pillage, hastened to close the gates. During the whole night no one dared go into the street in order to ascertain what had become of the unfortunate old man, and it was only in the morning that they found his body, half burnt and half devoured by dogs. An influential Jew presented himself, on the following day, before the palace of the Sultan and demanded justice. He only received a derisive answer, and was told that as far as he was personally concerned, he had nothing to fear.

"The Jews of Fez are in an extremely critical condition; they fear an invasion of their quarter, accompanied by massacre and pillage. The Mahomedans, on their part, have not ceased from tormenting the Jews, and their attitude is the more provoking since their crimes have as yet remained unpunished.

"This outrage is a sample of what may be expected should the threatened withdrawal of European protection in Morocco be carried into effect. The Spanish government has already withdrawn its protection from the Jews, who had hitherto enjoyed this privilege, and it is believed that the outrages at Fez are the first fruits of this withdrawal."

The same paper says: "Accounts of the murder of Jews in Morocco continue still to reach us. In addition to the horrible outrage at Fez, we learn that three weeks ago, at Tazza, a Moor killed a respectable Jew in the open streets with a pistol shot. No efforts whatever have been made to punish the murderer.

"It is reported that as soon as the Sultan of Morocco heard of the cruelties above recited, he took prompt measures to have the perpetrators of the outrage punished. Sir John D. Hay has also interested himself in securing the punishment of the offenders. There is very little doubt, however, that the position of the Jews throughout Morocco is extremely perilous, and that immediate steps for their protection are imperative."

The N. Y. *Herald's* Irish relief fund amounts to over $300,000.

Pet Names.

It is very uncommon to hear Englishmen address each other by their first names. This arises from the invariable use of surnames in English schools and colleges, or perhaps from the national character for reserve, which Emerson gives them in his English Traits: "Every one of these islanders is an island in himself—safe, tranquil, incommunicable." On this side of the water we run to the other extreme, and the habit of accosting acquaintances as Tom, Jack and Bill is ingraven in our social intercourse. The familiarity seems to promote good-fellowship, but when the custom perpetuates the tender diminutives of childhood into middle age, it becomes absurd. Let anybody think of the Tall Tommies, the grizzled Willies, the bald Bobbies, Gussies, Eddies, Georgies, Charlies, *et hoc genus omne,* that he numbers among his acquaintances, who answer to their baby names without the slightest sense of incongruity. Then there are other men whose two-syllabled patronymics are cut down to the first one, and they go through their lives so thoroughly identified with their docked appellative that a cable dispatch addressed to this pet name from any part of the world would be sure to reach them. How would that delightful book "Friends in Council" have read if the debaters had called each other Milly and Ellie, instead of Milverton and Ellesmere? Under this system, a man's last gentle illusion that he is still clinging to youth is torn from him by the odious addition of "Uncle," which seems to imply middle age as the condition of its use. Thus the diminutives, once well affixed, can never be got rid of; for, as Goethe says, "How can a man jump off his own shadow?"

Another curious thing is the modern habit among young ladies of adopting the Scotch termination of their girlish names, making such odious words as Fannie and Nellie, instead of the sweet old way of writing them. Among intimates, a sense of pleasant friendliness is conveyed by familiar abbreviations or the use of old school nicknames, but "Nosey" Brown, the lawyer, doesn't want to be called so in court; nor does Jones wish to hear himself shouted for at the Stock Exchange as "Piggy."

To some extent this familiarity takes the place of the custom, prevailing among the German and Latin races, of what the French call *tutoiement.* The lavish use of diminutives brings Anglo-Saxon reserve and courtesy on a level with those countries in which thee and thou are the pronouns of kindred or affection. If a man quarrels with his wife or his brother, the strife is embittered by a resort to the cold plural "you," which is worse than touching your hat to a friend with whom you habitually shake hands. In like manner with us, two friends in a dispute will inflict a wound by dropping the freedom of the usual baby diminutive and returning to the common forms of politeness. Pet names among men are not necessary to the existence of friendship. With less effusive endearments the relations between friends would be more solid and more satisfactory.—*The Hour.*

Forgotten Meanings.

"Boon Companions." The origin of the use of "boon," as meaning "convival," is as follows: In ancient times it was the custom, when a man in a rural district had a house to build, or any heavy undertaking in hand, for his neighbor to assist him by the "boon" or gift of a day's work. After the day's work came the supper. Hence the phrase "boon companions." The common salutation "how do you do?" seems a particularly redundant and awkward sentence, but in its origin was much more sensible. *Dow,* pronounced as we pronounce *do,* in old English means to "be able," to thrive or to prosper. "How do you *dow*?" means how are you thriving? Burns used the word both in its affirmative and negative form: He *downa* see a poor man want," that is, he "cannot see;" and "As lang's I *dow*"—as long as I can. "I give and bequeath," a phrase used in wills, is often regarded as legal surplusage. But it is not. To "*quethe,*" in old English, means to speak or declare. Hence the common expression "quoth he." To give and bequeathe is to give and declare the gift. "Rede" means to advise or counsel; "redel," a subject to be taken into consideration, and hence riddle. Carlyle, who knows a little of everything, and delights in puzzling his readers by what he himself knows, says in one of his books, "*Rede* us this *riddle.*" To "steik," in old English means "to shut." "Stoke" means "shut up." Thus Chaucer: "Then hadst thou the gates *stoke.*" Hence comes the word "stoker," meaning the man who fills the furnace with coal, and "steiks" or shuts the door.

AN Oil City Irishman, having signed the pledge, was charged soon afterward with having drank. "'Twas me absent-mindedness," said Pat, "an' a habit I have of talkin' wid meself. I sed to meself, sez I, 'Pat, cum in an' have a dhrink.' 'No, zer,' sez I, 'I've sworn off.' 'Thin I'll dhrink alone,' sez I to meself. An' whin meself cum out, faith an' he was dhrunk."

The City of the Pueblos.

BY MRS. GOV. LEW WALLACE.

The great mass of population is very swarthy, and there are but few who have no Indian blood in their veins. The traveler in New Mexico may breakfast in a ranche where the occupants have the clear cinnamon hue; dine at another, where the faces are ashen like the Malay's; and pass the night at a third, where the courteous host will show the deep Vandyke brown of the negro. The explanation is easy. The different inhabitants of the several places are sprung from various tribes. The Ute has a dingy tallow complexion, the Apache is a dirty ashen gray, while the Mohave girls have cheeks of almost Spanish transparency.

Among the common people is one distinguishing trait, the utter lack of beauty. I have frequented every day crowds, and haunted churches, where they are to be seen at their best; and have found not one attractive face. Nowhere on earth comes age so fast or in such repulsive shape. A lovely baby changes to the plain young girl, somewhat comely, at fifteen. At twenty-five not a vestige of freshness remains; not a line to remind one of beauty vanished forever. And oh! the hideous hags squatted against the walls! There is no speculation in those eyes, fixed as the eternal gaze of the Sphinx. They look old as that grim female, and I would as soon think stone lips could part into a company smile, displaying false teeth, as that these could break into laughter or song. I wonder what they are thinking about, if they think at all, or if an earthquake would make them jump. Assuredly they are the most opaque of terrestrial bodies, and, under the old black shawl, they sit immovable, as though all the forces of the universe (rarely heard from in Santa Fé) could not start them from their secure poise.

Dr. Holmes says "the finest human fruit, and especially the finest women we get in New England, are raised under glass. *Protection* is what the transplanted Aryan requires in this New England climate." I fancy "protection" is what the woman needs in the "excessive," the territorial climate analogous to that of Central Asia. On this bleak, elevated plateau, where the dryness is so intense that meat is cured without smoke or salt, the juices of the human body evaporate, leaving only wrinkles. I have seen men in high health return from a month of camping among the Rocky Mountains with crow's feet wofully deepened and the appearance of having "aged" in a very short time.

Perhaps dirt and low diet have helped to finish the completed ugliness of the Santa Fé witches; but we know extremes of every sort waste nervous force, and hasten the steps of the common enemy, who sharpens his scythe for the faces of women and shakes the sand in the glass when he measures their years.

Moisture, when it does come, is not the gentle rain from heaven, swelling bud and flower, as well as human hearts, to thankfulness. There is no dew; nor is there showering mist, like that which went up from the earth and watered the garden eastward in Eden. We have, instead, high wind-storms, rain streaming in torrents, preceded by an atmosphere where men and animals are acting lightning-rods for electric currents; keen, close lightning and the "*live* thunder" of which Byron sung. Suddenly the mighty music stops. The sun flashes out in unveiled splendor, flooding the world with blinding light, and we are tempted to tread a sun-dance in worship of the glittering god of the Pueblos, who inhabits eternity, lord of heaven and earth, son of the morning and father of all the days.—*The Independent.*

Completion of a Great Tunnel.

The tunnel of Mt. St. Gothard, the greatest engineering work of the kind in the world, has just been completed. The object of it is to connect the railroad systems of Germany, Switzerland and Italy, and its construction was deemed necessary in order to offset the commercial advantages that were acquired by France in the building of the Mont Cenis tunnel, and Austria, with her road across the Semmering, which are the connecting railroad links for those two countries with the same portion of Europe. The chief works of this kind in the world are four in number—namely, the Hoosac and Sutro tunnels in the United States, and the above mentioned. The Mont St. Gothard is the longest of all, its length being more than eight miles; the Sutro is the shortest, being less than four miles. The Hoosac tunnel is 4.75 miles in length, and the Mont Cenis about seven miles. All of these great works have been constructed in the interest of trade and commerce, and with the Atlantic cable, the Pacific railroads, the Suez canal and the Panama canal, when it shall have been built, will be among the great industrial monuments of the century. If the tunnel betweeen France and England is ever built it will, of course, surpass anything of the kind ever attempted. In works of practical utility, more has been accomplished in the nineteenth century than, perhaps, in all the centuries that have preceded it.—*New York Herald.*

During the unprecedented cold weather in Paris several of the little street flower-girls froze to death.

Laziness the Foundation of Socialism.

Socialism is a disease of a state of civilization in which a true science of society scarcely exists, in which false notions of life, of the relation of the individual to the society and the state, are wide-spread, and in which all ranks are honey-combed by sentimental notions of what ought to be, and can be, in this world. Since Rousseau, a certain set of doctrines has been permeating modern society, which have no truth in history or fact at all, but which flatter human nature and are sure to be popular, because they make light of education, culture, capital, breeding, and all the excellences which, *being all very hard to get,* raise him who has them above him who has them not. The same doctrines teach, *per contra,* that the untrained man is the *norm,* and type, and standard so that men, instead of being urged to seek the excellences are encouraged to believe themselves superior, without them, to those who have them. Such is the outcome of the doctrine of equality, and, as it has spread, it has only grown more popular, has propagated more and more fallacies, and shifted more and more distinctly into a thirst and demand for (equal) enjoyment of material luxury. Socialism is an effort to gratify this thirst in some other way than by using it as an incentive to industry and economy. Obviously, there is no other way, unless it consists in taking away the means of material enjoyment from those who have produced and saved them to those who have not produced and saved them. Every step in that direction is a step toward universal impoverishment and barbarism, and every step will have to be won by war. The socialists assume that their victory in that war is certain, but it is certain that they are entirely mistaken.—*Scribner.*

Small Courtesies.

Civility costs nothing, and is often productive of good results. Here is an instance. A local doctor of medicine at Bath, England, had a legacy of $20,000 and a comfortable house, left him by a lady who was only known to him by his once offering her a seat in his carriage. A gentleman, known to the writer, once assisted a very old and feeble man to cross from the London Mansion House to the Bank of England. This crossing is a very dangerous one, especially at mid-day, when the city if full of cabs, omnibuses, drays, and other vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend; and there the matter rested. Some four or five years after this incident occurred, a firm of London solicitors wrote to the young gentleman who had taken pity on the old man, telling him that a legacy of $5,000 and a gold watch and chain had been left to him by a gentleman, who "took the opportunity of again thanking him in his will for one act of unlooked-for civility." It is not likely that all will have gold watches and chains left to them, or neat little bundles of crisp notes; but it is certain that acts of civility are productive of sufficient results to our inner selves as to make it worth our while to practice them whenever we have the opportunity.

The Soldier's Revenge.

Long ago, in a certain army, an officer struck a private soldier without the slightest provocation. Military rule forbade the man to raise a hand in self-defense. He said, however, with great emphasis, "You shall repent this." The officer passed on in a rage.

Some time afterward it was resolved to recapture a redoubt that had been taken by the enemy. Although an undertaking full of peril, many soldiers offered to go, and one from the ranks volunteered as leader. By and by they passed into the thickest of the fight, and soon the prize was retaken. The commanding officer went out to meet them on their return. Just as he took off his cap to the leader, each recognized the other as the officer and soldier who had met once before under very different circumstances. The officer clasped the soldier in his arms, while the latter exclaimed, "Did I not say I would make you repent?"

Was it not a noble revenge? Let the revenge you take be such as shall prove you worthy of all honor.

NAMES OF PLACES IN THE UNITED STATES.—A correspondent of the *Sheffield Telegraph* supplies the following "hints to letter writers" to the United States:—"Persons who forget, or else do not consider it necessary, to write the name of the State on their envelope will do well to note the following facts: There are in the country twelve Bostons, twenty-five Springfields, eighteen Brooklyns, five Baltimores, sixteen Buffalos, seventeen Burlingtons, seventeen Charlestons, four Chicagos, eight Cincinnatis, ten Clevelands, nineteen Columbuses, twenty-five Daytons, five Detroits, two Indianapolises, fifteen Lowells, eight Memphises, three Milwaukees, fourteen Nashvilles, five Omahas, eight Pittsburghs, seven Philadelphias, fourteen Portlands, fourteen Quinceys, twenty-two Richmonds, fifteen St. Louises, twelve St. Pauls, seven Toledos, thirty Washingtons, thirteen Wilmingtons, and twenty-eight Williamsburghs."

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San Francisco, Friday, March 12, 1880.

Any one who might be disposed to think that in our zeal to see a branch of the "Alliance Israelite" in our city, we overrated somewhat the importance of that institution in our last issue, should not fail to read in another column of to-day's paper the narrative of a terrible outrage perpetrated upon the Jews in Morocco. We trust that our Rabbis, overburdened with work for the spiritual welfare of their flocks, as they are reported to be, may yet find some time to discharge their obligations to the Alliance.

Some weeks ago it was rumored that one of our eminent ministers had concluded to set about in dead earnest to devise a plan for the introduction of a system of free religious instruction in this city. The community is anxiously awaiting the result of his meditations.

In the meantime, in order to give all due encouragement to the already existing religious schools attached to the various congregations, we will, in future, give a brief monthly summary of the progress made in the various classes of these schools. We commence in this number, and present a list of those scholars of the Temple Emanu-El who stood highest in point of percentage in their respective classes during the month of February.

In view of the recently threatening aspect of public affairs in our city, we are proud to say a word in season of the law-abiding and peaceful character of our Jewish brethren. The influx of a heathen race in California has doubtless caused a great deal of distress among our poor people, which no public or private charity has ever reached. But the greatest sufferers are not always the most noisy. Whatever are the grievances and privations of the poorer classes of Israelites here, they have never been obtruded upon public notice with that ring of brazen impudence peculiar to the body-guard of Mr. Gannon and Mrs. Smith. Nor have we ever been disgraced, as far as our information reaches, by incendiary talk against the Chinese on the part of any Jewish citizen. For the Jew, we repeat it, is emphatically a peaceful and law-abiding citizen. Being of a practical turn of mind, he clearly sees that he has nothing to gain by disorder and everything to lose. Although he usually belongs to the party of freedom and progress, it is remarkable that every European government recognizes in its Jewish population the most conservative and loyal element within its respective territory. The English Jew is as proudly English and insular as the French Jew is intensely Frenchy, and as the Prussian Jew is decidedly Bismarckian. Our brethren, whatever else their faults may be, are not turbulent and revolutionary, although their past history has taught them to prize the blessings of human freedom as much as any one else. What wonder if our own poor brethren here are not found amongst the most notorious sand-lotters, but are patiently awaiting the removal of this Chinese scourge by peaceful and legal means. We are quite sure that, beginning with the Baptist minister as its head and ending with Dennis Kearney as its tail, there is a vast deal more of the "*religion of love*" in this cruel guerilla warfare against the Chinese than of Judaism. And it is, perhaps, quite natural that it should be so.

If we compare for a moment the laws as laid down in the Bible, regarding the treatment of strangers, we feel not only a just pride at the humane spirit pervading them, but also a contempt for the illiberality, nay, cruelty, of a so-called Christian society of advanced civilization towards a certainly harmless and peaceful people. If, as we readily admit, the Chinese are an undesirable increase to our population, their influx should be restricted and regulated by law; but that is a very different method from the violent measures recently adopted by the authorities of this so-called Christian society. But let us look for a moment at those ancient laws of Moses. Our nation was, at that time, just coming into existence, and it was, therefore, natural that the law-giver should enlist the highest national feeling to his support. It was essential to the life of the nation that a sharp opposition should exist towards other races. And this opposition did exist and grew in strength as the years rolled on. The antipathy of the Irish against the Chinese cannot be stronger than that of the ancient Israelites was against the Egyptians and the Philistines. Now mark the difference. In Leviticus xix: 34, we read: "But the stranger that dwelleth with you shall be unto you as one born among you, *and thou shalt love him as thyself*; for ye were strangers in the land of Egypt: I am the Lord your God." This law was enjoined with reference to all and any foreigners that might choose a temporary or permanent residence in the land of Israel. But where the word "stranger" coincided with the poor and helpless of an alien race that had sought refuge and protection among our people, the kind and gracious treatment which was awarded to them is simply without a parallel in ancient or modern civilization. "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye, therefore, the stranger, for even ye were strangers in the land of Egypt." (Deuteronomy x: 18, 19.) The circle of love and righteousness which this law draws around all the social relations of Israelites is extended so as to embrace those that are elsewhere most exposed to harsh treatment and want of consideration—strangers. Observe how the law-giver ranges the helpless stranger with the poor, and cares for his support and well-being, instead of cursing at the heathen, as our modern San Francisco law-givers do. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for *the poor and the stranger*: I am the Lord your God." (Leviticus xix: 9, 10.) Again: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for *the stranger*, the fatherless and the widow: that the Lord thy God may bless thee in all the work of thine hands." (Deuteronomy xxiv: 19.) Even the foreign slave that ran away from its master was taken under the protection of the law and granted security and peace, as can be seen in the fifth book of Moses, xxiii: 15, 16.

What Constitutes Nationality.

If we were suddenly called upon to mention the names of three most eminent Jews in Germany, we should without hesitation say, Leopold Zunz, Hayim Steinthal, and Moritz Lazarus. The preeminent rank of these men in their respective specialties is not only admitted in Germany, but uncontested in Europe. It is, therefore, a matter of no small consequence to us when men of such distinguished position in the world of letters enter the lists and break a lance for our people, as has lately been done by Professor Lazarus in a lecture delivered by him before the *Hochschule fur die Wissenschaft des Judenthums* in Berlin. The subject discussed therein is the question of nationality and the position of the Jews among modern nations. The discussion of this question is of such grave importance to all Hebrew communities that we have little doubt the readers of THE TIMES will welcome a succinct review of the most recent utterances upon the subject by so eminent an authority as Professor Lazarus. Before entering upon the subject we will offer to our readers a brief biographical sketch of the author.

Moritz Lazarus was born in Filehne, province of Posen, Prussia, in 1824. In 1860 he became professor of Philosophy at the University of Berne, Switzerland, from which place he accepted a call to the chair of Philosophy at the Military Academy of Berlin in 1868. Subsequently he was twice elected president of the Jewish synods held at Leipzig in 1869, and in Augsburg in 1871. Among his works on psychology and philosophy we will mention only: "Das Leben der Seele," "Zur Lehre der Sinnestauschungen," etc. Through his *Journal fur Voelkerpsychologie*, which he published jointly with Steinthal, he has introduced an entirely new science into literature. And now we will proceed to the lecture, and see how the distinguished writer defines the concept and idea of nationality.

According to Lazarus it is of the highest interest to clear and define the idea of nationality, as expressions like "nation" and "people" belong to a class of words that are often used in an erroneous and mischievous sense. He refers to the fact that the idea of *nationality* was first clearly defined by him at a time that was entirely free from religious agitation, viz., in 1859, when he first published his *Journal fur Voelkerpsychologie*. He then reminds his hearers that the great Greek scholar Boeckh had treated of the same subject in an essay entitled "The statistical meaning of a people's language as a test of nationality." In this most ingenious and subtle production the author first tried to prove what does *not* constitute nationality, in order afterwards to draw the conclusion that only language is the positive test. It is not customs and habits, for there are partly different groups within one and the same nation, with different customs and habits; partly we find the same customs and habits with different nations. Neither is the common territory a test. Although it is of exceedingly great importance for the founding of nationalities that men should live together—for as their external habitations are connected their inner life becomes similar, and grows to be a unit; but this accidental circumstance does not establish a political, much less a national, unity, since we find people of different nationalities upon the same territory as strangers, and people of like nationality scattered upon different territories. But the most important point is, that, while the separation of nations is always distinctly felt by them, the boundaries of a country are a subject of incessant struggle. The same is the case with the religion. In primitive times, nationality and religion were mostly encompassed by the same boundaries. Now-a-days there is not one of the higher religions which has its confessors exclusively within one nation, and no one nation in which only one religion exists among all its members. Finally, the descent of the people by no means constitutes the true test. There is not a single European nationality that is of a pure and unmixed descent. In Germany, for instance, it is Germans and Slavs that have entered unions; in Italy the mixture is still greater. *Vice versa*, the Dutch, who are of common descent with the Germans, are by no means included in the German nation. Therefore, no other test remains than language. Language is the only bond that connects all the members of a nation to a spiritual unit. Such were the opinions of Boeckh.

(To be continued.)

King David.

THE BATTLE FOR HIS BODY.

A Free Version of Book XVII of the Iliad.

The sun had risen from the bright sea towards the brazen sky, that he may give light to Jew and Gentile alike, when the warlike hosts of the city at the Golden Gate assembled in countless numbers to witness the mortal combat over the body of David. The valiant King of Israel, who had slain many an Ammonite and Moabite, had been gathered to his fathers well-nigh 3,000 years, but the fierce din of battle over his remains was now to be renewed; for the stentorian voice of the *Chronicle* had summoned the warlike myrmidons and the haughty Trojans to the tumultuous battle.

Theanthropic Society will meet at Charter Oak Hall, Market street, this Sunday, at 2 P. M. Subject to-day, "Trial of the Character of King David," who will be defended by the Rev. Drs. W. H. Platt and A. S. Bettelheim. Prosecution by Judge A. Swift, W. H. Mills and others.

Thus proclaimed the *Chronicle*, and hosts of men flocked into the assembly from hill and valley and sand-lot. And as some mighty apple-tree bends beneath the load of its fruit, so the battle-ground nearly gave way under the burden of the eager crowds that had ranged themselves on the side of Greek or Trojan. There was the spear-famed Trojan Knight and the irresistible man-slaying Mills, the unconquered Pelides Platt and the well-greaved Telamonian Rabbi; nor was there an absence among the spectators of the far-famed *cilipodes helikes bous*, the trailing-footed, long-eared children of men. Now the battle joined, and man grappled man. First the spear-famed Knight urges on with words both bold and piercing. Swift to the mark he draws his bow against the hostile crew to wrest from them the body. Then, as a wounded lion, up starts the Telamonian, and hurls back defiance and unavailing boastings. With a gloomy frown he roars, this hero of the amber locks: "How dare you, faithless Trojans, speak thus haughtily? I come not to fight for David; far be that from me. I fight for the fame of Dame Judaism, for the good name of the warrior Talmud, and, above all, for the immortal glory of Rabbi Chivi Habalki. Ah! ye craven infidels, how dare ye resist the irresistible Telamonian, skilled in fight with hostile men?" Then, uttering the awful curse in Greek, "*Vox populi vox dei*," he let loose at them his unfailing thunderbolts: "Tremble, ye infidels"—he slashes them right and left—"for the body is ours. On our side is the glorious Chivi Hakalbi—the immortal Chivi, he that made eighty-four holes in the Bible and filled them up himself. Yield up the body, or, by the name of the immortal Chivi, I make you bite the dust!" Then, glittering in arms, arises the leader of his race Mills, and fixes a scornful look at the Telamonian: "What, in the name of Jove, care we for Chivi Habalki? Think you this word has a spell to give you back the dead?" And, swift as lightning, he hurled a vigorous dart that pierced through the brazen armor of the Telamonian, and he fell headlong, groaning, to the ground. And now tumult wild arose. Many a yell was heard, and many a shout, the slayers exulting over the maimed, and the field drenched with gore. May heaven obliterate the memory of it in our hearts.

Desultory.

A pertinent question would be: What are our amusements? What might be considered an impertinent answer, would sound something like this: For young ladies, walking along Kearny street in the most expensive costumes, regardless of season, taste or fitness, so long as it costs lots of money and attracts attention by the outré appearance of its wearer. For the young gentlemen, after the day's labor (?) is done, lounging around Kearny street saloons, or cigar-stands, or going to the club, there to while away the evening by indulging in the delectable Poker, Pedro, Pinnaacle, or some other elevating and amusing games. For middle-aged fathers of families, to invite a party of friends to play cards, in which the lady of the house condescends to take a hand. Of course these amusements have their variations. But certainly an observer of Jewish society in San Francisco will concede that amusements are sought which do not elevate the social status of a nation. It is a pitiful sight to see a lady deeply immersed in a game of cards impatiently turn from her interest in the play to kiss her little one "good night," and thankfully look up with a sigh, saying: "Now I can go on undisturbed!" The little one stood waiting fully a minute by the mother's side wistfully looking upon the hateful cards that distracted the attention which rightfully belonged to his infancy, and when he closed his eyes in sleep, faithfully tended by a hired servant, it is a question whether his dreams and his last thoughts were not of the mother who had turned aside from this infant pleading, and querulously kissed him good night only too glad to get rid of him. This is no fancy picture, it is an actual occurrence. The mother no doubt was as good and devoted a mother as any one could wish, but whether card-playing practiced in the shape of a mild gambling excitement is a good example for the children, is a question which all mothers can decide for themselves. In finding amusements let your children be taught music—music not for show or for rivalry, to see who can afford the most expensive teachers, but for real home music, that your young folks may provide the amusement for the older ones. Theatricals for private parlors cannot be too highly recommended, and small social gatherings where young ladies and gentlemen may congregate without any regard for how much money their parents possess, should be encouraged. And, above all things, perhaps reluctantly admitted, yet it is a fact, that the elders of families scheme entirely too much about who their sons and daughters should marry. Foresight and prudence are highly praiseworthy adjuncts in the marriage relations between young people. But the continual scheming makes maidens innocent and without guile, mercenary and unwomanly. And it makes young men sneer at matrimony, as well as look down upon a woman's highest attribute—her virtue. Parents, inculcate into your children's mind, first, that they are Jews; second, that we are but human beings, subject to the laws of God, who "maketh the poor man rich, and the rich man poor"; and thirdly, that money alone does not make the man or the woman. Personal wealth and attainments, as well as a pure character, are attributes that no human being can be deprived of, whereas money can be made and lost—a truism more forcibly exemplified in this city than elsewhere.

We hope it is not too late to renew our entreaties to the ladies who will throng Kearny street Saturday afternoons, now that spring is setting in, and the time for new costumes at hand—that they should eschew gaudy colors in their dress, and substitute a little taste for the rampant eccentricities of toilette which they have indulged in for the last few years. Ladies, we know, will immediately answer, "What should we wear in order to please you and be well-dressed." We can only answer by repeating an after-dinner conversation held at a dinner-table last Sunday night. One gentleman remarked to a lady, "How beautifully Mrs. —— was dressed," mentioning a well-cultured lady recently returned from Europe. "Why, what did she wear?" replied the lady. "That is the secret of real art in ladies' dress," said he; "for I cannot tell you *what* it was. I only know it was the perfection of make and taste, and that the general effect was pleasing."

Hard times are producing extraordinary revolutions in San Francisco. Keepers of restaurants declare that the race of gourmands is extinct. Expensive dinners are rarely ordered, and waiters express unmitigated disgust at the absence of tips. Confectioners say that only one-fifth as much candy is now sold as helped to spoil teeth two years ago; and physicians complain at the brevity of their visiting list. People can't afford to pay for physic, so they and their children get well without it. The boot-black no longer giveth ten cents change when he is handed a two-bit piece, but contenteth himself with a five-cent nickel, and protests against the ungentlemanly fashion now rampant of carrying shoe-brushes, as well as tooth-brushes. "The country's going to the bad in mighty shabby boots," grumbles the professional shiner, who does not appreciate the fact that a city which knows how to economize is on the road to wealth.

The increasing prosperity of the country does not seem to diminish the number of our street beggars, whose importunities are becoming exasperating. They have arrived at the highest form of Italian art, both in the matter of rags and in the exhibition of horrible deformities. Let two gentlemen stop to talk business in Montgomery or California street, and they are instantly interrupted or tormented by whining voices and intrusive hands demanding alms. The most pertinacious creatures are the men who lie in wait at the up-town street corners after dark, and pounce upon you with tales of woe, which they volubly reel off as they accompany you. Some forms of solicitation are sternly repressed by the police, but begging pure and simple is unmolested.

At a performance given in one of our most fashionable theatres, a conversation was heard between Mrs. —— and a young gentleman sitting directly behind her. The language they used was of that most indescribable patois neither German, English or Hebrew, but a quaint mixture of all three. *Mrs.* ——. "How you like dis piece?" *Gentleman.* "Fine; how do you like it?" *Mrs.* —— "Very gut; but when Mr. Lester Wallach was here I saw a nicer piece. Ochl dat was a piece. Didn't you see it?" *Gent.* "No; tell me the name and perhaps I can recall it." *Mrs.* —— "Let me see; what was the name. Oh, yes; don't you remember? It was Rosenthal."

A sad story of betrayal is causing consternation in the bosoms of an important class of the community. A lady suffering from an unusual and unfashionable attack of jealousy took the extreme step of calling at her husband's club for his letters; and actually received them from the porter at the door. The excess of zeal shown by this particular porter seems to strike at the very foundations of club life. It is customary to look upon club porters as the most prudent of servants; but the fact mentioned gives a severe shock to anything like implicit confidence in them.

This incident has another unfortunate side. Clubs have lived down the idea once existing in female minds that they were haunts of vice and extravagance. Their importance and innocence are fully recognized. It is to be hoped, therefore, that an isolated instance of naughtiness will not awaken the suspicions of our matrons that this sort of thing prevails in our clubs. Business letters only are written in those temples of virtue, and if by chance some stray epistle of another sort should happen to be penned or received there, let the ladies remember that

"Where ignorance is bliss
'Twere folly to be wise."

The services of the "oldest inhabitant" are just now being called into requisition to prove that never has there been so disagreeable a season as the present one. The dusty streets with the fierce winds blowing from all sides, and the uncertain state of the barometer, make pleasure-seeking a doubtful one. Ladies who can accept invitations, be sure to add, "Wind and weather permitting." Monday night the fiercest blow-out San Francisco has experienced for many years fairly shook buildings, and in consequence parties held on that night, as well as the popular places of amusement, suffered for want of attendance.

A very curious idea, and one which shows little discrimination, is for parents to insist upon sisters dressing alike regardless of the fact that a color which happens to become the one may be unsuitable to the other. The disadvantage of such an arrangement was fully exemplified at a recent party in the case of two young ladies dressed exactly alike in sage green. A color, by the bye, which in our humble opinion, seldom looks well at night.

In France statistics have been published showing that, from 1850 to 1869, 13,215 conscripts were exempted from serving on account of being stutterers. It is certain that a sufferer of this kind would not be a first-rate sentinel. He might give the alarm by firing his gun; but, as one about to be placed on guard pathetically observed, "Y-y-yes, b-b-but I might be run through the body before I could cry 'Q-q-q-q-quarter.'"

The practice of giving indiscriminate alms is soothing, but very unwise. As long as it exists, beggars will be multiplied in our streets. Edmond About, in one of his best works, "La Vielle Roche," observes that if the money given in this manner in Paris were capitalized for one year, it would produce a sum sufficient for its owner to provide work for all the idle beggars of that city.

There is considerable anxiety in London concerning the sale of rotten tea, or the debris of old importations, which is coated for the market with green paint. If such stuff should make its appearance here, we might well say with John Randolph of Roanoke, "If you call that tea, give me coffee; anything for a change."

Local Lines.

The Young Men's Hebrew Association have arranged for a lecture at an early date. Particulars will be announced next week.

The engagement of Miss Rebecca Selig, eldest daughter of Mr. Moses Selig, President of the Temple Emanu-El, to Mr. Joseph Solomon, is announced.

"The Sinecure Club" gave one of their delightful socials at Lunt's Hall last Tuesday evening. A pleasant feature surrounding these gatherings, which are held every alternate Tuesday, is that they close at 11 o'clock.

Mr. and Mrs. Henry Blackman celebrated the second anniversary of their marriage, at their residence, 1322½ O'Farrel street, Wednesday evening. A large number of friends were present, who were very hospitably entertained. Mr. and Mrs. Blackman were the recipients of many handsome floral gifts.

A poem—not in color, but in reality—is about to enter into the life of California's artist, Mr. Toby Rosenthal. News of his engagement with a charming young European lady has reached his friends. We trust that his married life will be as harmonious as the tone of his pictures, and his happiness as deep as is his power of calling forth pleasure in others at witnessing his felicitous creations on canvas.

The first anniversary banquet of the California Social Club, was held at the Maison Donadieu, last Sunday evening, and was largely attended by the members. After the table was cleared sentiments were proposed and responded to in the following order: "California Club," by the President, Harris Reuben; "The Day We Celebrate," S. Fisher; "Harmony," R. Feig; "The Ladies," D. Cohn; "Retiring President," Louis Blank.

On Thursday, the 4th inst., Prof. Gustave A. Scott, who has filled the position of organist of the Mason Street Synagogue many years, and to whom many of our young ladies and gentlemen owe their musical education, led to the altar Miss Libbie Anderson. The ceremony was performed by Judge Joachimsen and the address was made by Rev. Dr. Bettelheim. Mr. Wm. Koeller officiated by giving away the bride. Members of the musical, artistic and scientific professions were present to do honor to their esteemed colleague.

Arcadian Club.

The Arcadian club, on the 6th inst., true to the name it bears, gave one of the most enjoyable dances that San Francisco Jewish society has witnessed for a long time. Pausanias says that the Arcadians of Pelasgic origin were hunters and rough shepherds, and that their habits were simple; and the quiet and happiness of their lives among the mountains, their fondness for music and dancing, their hospitality and general customs, made the Arcadians pass among the ancients for favorites of the gods. From the rough shepherds of ancient days, those who adopt their name seem to imbue with the teachings of centuries the spirit of the ancient race. And it is no little compliment to say that the simplicity and pure happiness enjoyed at the San Francisco Arcadians' affair seemed to be only a recalling of the habits and spirit of the olden days. It is not in the contemplation of fine dress, nor is it in the elegance of the surroundings, that people of congenial natures find their solace; but as it was in the case of the Arcadians' ball, the pure fellowship and the determination to please one another made it absolutely one of the most pleasant as well as the most perfectly harmonious assemblies that ever came together for the mere purpose of enjoying one another's society. The simplicity and good taste everywhere displayed added greatly towards the Arcadians' success, and more affairs conducted on the same scale are hoped for. The

music furnished by the popular Blum's band was excellent, and the order of dancing was neatly "got up"—and tastefully arranged.

The following were the respective committees: Reception—B. J. Wertheimer, E. G. Schonwasser, G. M. Bettman, H. Hausman; Floor Manager—S. Meyerfeld; Floor Committee—L. A. New, A. Schoenfeld, F. Seller, F. H. Levy. To the above gentlemen not a little praise is due for the effective as well as gentlemanly manner in which all the details were so faithfully carried out.

Sabbath-School of the Temple Emanu-El.

Names of the scholars who attained the highest percentage in their respective classes during the month of February:

1st Class: Florence Prag, Tillie Steinhart, Mayer Cahn. Hebrew only: Julia Lazarus, Theresa Friedman. 2nd Class: Sadie Samuels, Minna Blochman, Cora Schweitzer. 3rd Class: Adolph Blum, Leon Cook, Bleata Meyer. 4th Class: Eva Deutsch, Viola Raphael, Helene Levy. 5th Class (a): Emma Heyman, Hattie Newbauer, Hugo Goldsmith. 5th Class (b): Henry Shaw, Bella Altmeyer, Bella Armer, Jennie Blochman, Julia Emanuel. 6th Class. Theresa Fulda, Sadie Hyman, Louisa Weiler. 7th Class: Eugene Cohen, Emma Kohn, Moses Heineman.

Betrothed.

BASCH—BERCK—Louis Basch to Lena Berck, of 1619½ Post street.

ROSENTHAL—ANSBACHER—Toby Rosenthal of this city, to Sophie Ansbacher of Fuerth, Bavaria.

LEVY—ROTHBLUM—Raphael Levy to Bertha Rothblum.

GOLDBERG—SANDERS—Adolph Goldberg to Rachael Sanders.

SOLOMON—SELIG—Joseph Solomon to Rebecca Selig.

Married.

LOEWENSTEIN—GEISTLICH—In this city, March 8, by Rev. Dr. A. J. Messing, at the residence of the bride's parents, Herman Loewenstein to Rachel Geistlich, both of this city.

Born.

GUNDELFINGER—In Fresno, Cal., March 9th, to the wife of L. Gundelfinger, a son.

HECHHEIMER—In San Rafael, March 3, to the wife of Lee Hechheimer, a son.

CERKEL—In Suisun, March 8, to the wife of W. Cerkel, a son.

HYMAN—In this city, March 10th, to the wife of J. Hyman, a son.

Died.

SINSHEIMER—In this city, March 10, Esther, beloved wife of Simon Sinsheimer, aged 54 years and 21 days. Funeral this day at 2 o'clock, from 221 Mason street.

Music and the Drama.

Baldwin's Theatre.

Owing to the non-attractiveness of "The Soul of an Actress," as presented by Miss Morris, the old and threadbare version of "East Lynne," entitled "Miss Multon," was resorted to; also the questionable play of "Mons. Alphonse." It seems hardly possible that in this day of realism any poetry could be woven around a woman of the "Raymonde" type. The plot is simply one that cannot be discussed with propriety. No sympathy can possibly be attached to a character that lies and deceives a man throughout three acts, and when she is at last discovered, and by force of circumstances compelled to tell the truth, she does so with the whine and cant of all women who, by their weakness, do more harm in the world than the very women who start out with malicious intents. In both "Miss Multon" and "Raymonde," Miss Morris' peculiar art is brought to bear in a manner which enchains the audiences; but the day is past for these plays. They are not wholesome; there is nothing healthy about them. They are the stories, dished up in French fashion, of women whom we'd better have nothing to do with—women who should never be prominent except upon the police stand where they rightfully belong. If the stage is a picture, or if it is meant to amuse by pointing out a moral, what good does a play do that has for its principal character, and around which all the interest centers, a woman who wilfully sins, suffers a certain amount of shame, and then is rewarded by the love of a good man who is deceived throughout, and who forgives her on the plea that she is only a woman. It is true, women are more easily tempted; yet the value we set upon a true woman is enhanced a thousand-fold by the very purity of her womanhood. As for Miss Morris, who is undoubtedly an artist of rare dramatic ability, the sooner she shelves her sickly plays, and gives us something above the gilded romance of a "Camille," and women of that stamp, the better for herself as well as the manager and public.

Bush Street Theatre.

Mr. Sothern entered upon the third week of his engagement at the above theatre with two plays—"Dundreary Married and Settled" and "Brother Sam"—both of them excellent. Mr. Sothern has the very rare knack of amusing an audience without any apparent effort, which is, after all, the real art of acting. His performance of "Brother Sam" is excellent, as the large audiences which greet him every evening testify by the hilarious shouts of laughter which greet his every effort. Mr. Sothern's support is in every way satisfactory. Mr. E. Lamb has again shown, in this week's work, what a good comedian he really is. Of the ladies, Miss Stewart, Miss Lewis and Miss Harrold afford excellent support.

German Theatre.

The first appearance of Mr. Otto Reiffarth in the well-worn farce of the "Actienbudicker" was not exactly a grand success, his performance being in many instances stiff and formal—a qualification which does not add to a comedian's success. The play itself is not one calculated to cause anything but mild pleasure, as it is a "Berliner posse"—good enough in Berlin, where it is localized. The audience assembled did honor to the beneficiary when he appeared upon the stage by vociferous applause, which we admit was heartily deserved. Mr. Hirsch is a comedian and a general actor as well as stage manager, to whom all honor is due. Many of the new innovations are due to his untiring efforts, and more might be accomplished if the management were entirely in the hands of some good business man, and not hampered by a lady, who, no doubt, is in every way worthy of the very highest praise, both as a woman and an actress, but who as a business manageress has outlived her usefulness, and who, with good grace, both for herself and the good of the public, might defer to a younger and more energetic person. A word may here be said which the managers of our English-speaking theatres would do well to follow, namely: The engagement of persons who attend the box-office that would follow the example of Mr. Solomon Hirsch and his two very gentlemanly sons. Not a little of the success of the German Theatre is due to the uniform politeness and the friendly manner in which they treat the patrons of their theatre.

Harry Peake's Benefit.

The benefit which is to be tendered Mr. Harry Peake's on Saturday evening we hope will be fully attended. This admirable artist, who will be remembered as creating a *furore* in the part of "Plunkett" with the Hess Opera Troupe, and who lately was the shining light with the Melville troupe, has, after deliberation, selected the opera of "Martha" for his benefit. The cast is excellent. Miss Montague, with her exquisite voice, will in every way suit the part of the heroine. Mr. Turner will make a good and manly "Lionel"; Mr. Harris, a fine sheriff; Miss Post, a pretty and arch "Nancy"; and, under the direction of Mr. Harry Widmer, who does everything he undertakes well, the orchestra and chorus will be a feature.

Art Matters.

Thus far the Exhibition of the Artists' Association has in every way been a success. A good idea, and one which has added considerable to the finances of the Association, was that of painting comic posters to be distributed over the city. Many of them created a great deal of amusement even to those who did not recognize the caricature. Some of the pictures which escaped our last week's notice have attracted considerable attention, among them being Bouvey's picture representing an incident in "Don Quixote's" life. This picture, in all the details of tone and drawing, is excellent, the picture of the Don himself, although not too prominent, is excellently carried out; the other figures, by their rich contrast, offering an excellent foil to the lank, ugly old knight. Mr. Hill's study of woodland scenery and cattle, which he calls "The shortest way home," is in every way worthy of this artist's reputation. His Indian picture still remains the attraction of the Exhibition, as does Mr. Deakin's "Window at Cluny." We trust that the Jewish ladies will devote some of their time to viewing this really creditable exhibition, and give the resident artists no cause to say that our wealthy people of San Francisco take no interest in art whatever.

Fraternal Societies.

Free and Accepted Masons.

"SIT LUX ET LUX FUIT."

Our next issue will contain some interesting items from the pen of a gentleman well versed in Masonic lore. They are unavoidably crowded out this week, and, while we apologize for their non-appearance, we are satisfied that those of our readers who belong to the "Mystic Tie" will be amply repaid by a perusal of our next.

Hermann Lodge, No. 127, F. and A. M., celebrated the twenty-second anniversary of its organization, the 9th inst., by holding a Lodge of Festivity of Entered Apprentices, at the Prescott House. There was a goodly attendance of members of the Lodge and visiting brethren present, among whom were Past Master M. H. Myrick, Supreme Judge, M. Sabatie, W. M. of Parfaite Union Lodge, A. Knorp, W. M. of King Solomon Lodge, and Past Masters Staud, Ehrenberg, Andressen, De Clermont, Voight and Meyer, of Hermann Lodge. The assemblage was called to order by W. M. Julius George, assisted by his wardens, Rothe and Koneke. The first toast of the evening, "The Grand Lodge," was drank with becoming honors. The second toast, "Our W. M.," was feelingly and eloquently responded to by Bro. George. The third toast, "Our Past Masters," was facetiously answered by P. M. Bro. De Clermont. The next toast, "Our Guests," called forth an eloquent mandate to all brother Masons, to be true and devoted citizens and patriots, and thereby be good, true and loyal Freemasons, by Bro. Myrick, in English; and some pleasing reminiscences of times gone by, by Bro. Knorp, in the German language. The concluding toast of the evening, "Our Sisters," was responded to by by P. M. Bro. Martin S. Meyer. The Lodge was then closed, after devoting the whole evening to a most excellent *menu* provided by Bro. Becker, of the Prescott, interspersed with moderate libations in honor of Bacchus, and an ever-flowing stream of wit, wisdom and humor.

Judge David Naar, one of the oldest Free Masons in the United States, died at his home in Trenton, N. J., 24th ult., aged eighty years. He was, during a long life, prominently identified with state and public affairs.

Knights of Pythias.

FRATERNAL VISIT.—Last Tuesday evening, 9th inst., D. D. G. C. John H. Gyselaer, in company of P. C. Geo. Gerlach, John Winter, M. Linkendey, of Allemania Lodge, No. 8, Frank Mitchell, of Bayard, No. 53, and A. L. Heiman, of Myrtle, No. 16, visited South San Francisco Lodge, No. 45, K. of P., for the purpose of introducing the new D. G. C. Bro. Gyselaer. The visiting brethren were received with Knightly courtesy, and while the Lodge was working under the head of "Good of the Order," appropriate remarks were made by the respective visitors. After adjournment they were hospitably entertained by the members of No. 45.

Several lodges have adopted a new order of business, whereby, during a short recess, visiting brethren are introduced personally to each brother present. This should be made universal, as it tends to make the brethren feel "at home."

A union picnic to celebrate the anniversary of "the establishment of the Order K. of P. on this coast," is in contemplation. The joint committee held a meeting last Wednesday evening, to consider the matter.

F. B. May, of California Lodge, No. 1, and lately appointed District Deputy Grand Chancellor, was last evening presented with a Deputy Grand Chancellor's collar and insignia by the members of his Lodge.

Harmony Lodge, No. 15, gave their fifth annual ball on Saturday, 6th inst., at Turn Halle.

Laurel Lodge, No. 4, will probably confer the first rank next Monday evening.

A new Lodge of this Order is being organized at Lompoc, Santa Barbara county.

Excelsior Lodge, No. 12, conferred all three ranks on Tuesday evening.

Knights of the Golden Rule.

This Order, which is a beneficial one, upon the most approved plan, and which is in a flourishing condition in the East, is about being introduced here. A lodge will shortly be started. Full information can be had from John H. Harney, Esq., Deputy County Clerk.

I. O. B'nai B'rith.

Notwithstanding the necessity for the adoption of another Ritual which will again restore this Order to its important position as a factor in Jewish matters, it is of the greatest importance that District No. 4 should exhaust all *constitutional* means to accomplish this object before infringing the organic law of the Order. Those who from their position direct public opinion in the Order, should remember that the District was represented in the late Convention which adopted the obnoxious ritual; that their representatives were of their own choosing, and that if any lodge remained unrepresented, it was by its own act. There was not a question considered in the convention, in which this District was interested, wherein our expressed wishes were disregarded, and we have no right to assume that, if we make a proper showing, due deference will not be paid to us. It is true that the present ritual is not to our liking; we think it should be changed. But there are constitutional methods to accomplish this purpose, and we trust that they will be strictly followed. The Order of B'nai B'rith is one of the bulwarks of Judaism. It gathers within its fold many who would otherwise pay no heed to he voice of religion, and it is of the greatest importance that the Order should do no act which will prejudice it in the eyes of a thinking public. Let our motto be, "*Festina Lente.*"

Under the administration of Mr. Jules Cerf, the newly-elected Grand President of District No. 4, renewed vigor has been infused into the Order. The G. P., accompanied by many of the Past Presidents of subordinate lodges, have heen making fraternal visits to the respective lodges in this city, with very happy results.

Unity Lodge, No. 273, have completed arrangements for a fraternal visit to Etham Lodge, Sacramento. A special car has been chartered for Sunday, April 11th.

The *Jewish Record* of Philadelphia advocates the consolidation of all the Jewish Orders.

I. O. F. S. I.

Concordia Lodge, which works in the German language, held its stated meeting Tuesday evening. Its ranks are being steadily augmented with new members, and much enthusiasm prevails. Brother Newton Phillips, P. P. of Pioneer Lodge, was present and spoke earnestly upon the needs of the order.

Why Do they Not Attend the Synagogue?

[Communicated.]

One of the most pleasant features to notice in the education of our daughters, and one that will make all Jewish hearts beat with animation, is the steady development of their appreciation for the æsthetic; and that this sense is not developed in a manner partial to any particular art, but equally shared among all, is a fact, not only to be admired, but also to be looked upon as a proof of the versatility of their talents. A visitor here cannot but be impressed with the fact that, visit where he may among the Jews, he will constantly meet ladies whose education enables them to cater to the tastes of the most refined. Be it in art, music, drama, conversation—in all are they equally at home, and readily convert the most severe critic or cynic into an ardent admirer, who readily admits their superiority as *dames de salon*.

While these facts are very pleasing and gratifying, it may not be out of place to ask, whence the germs for this development? The solution of this question has caused many and many an hour of weary thought, until, observing the daily routine of their pleasures and labors, the riddle solved itself. The cause of all this lies in the regular attendance at the Saturday matinees or concerts at our various halls of amusement. Perhaps the question may be asked, "Why not attend the synagogue on the Sabbath, preferably to the threatre?" It would certainly be more becoming to our daughters to postpone their visits to the theatres to another day, and acquit themselves as good and devout Jewesses in our houses of worship, as do young ladies of other creeds in theirs. There is truth and justice in that question, yet the answer is readily found. The Jewish mind, dear reader, is one that has inherited for ages and ages a love for the fine, the beautiful, the grand, and, last but not least, for the useful; it is also a mind capable of solving, logically, propositions that seem unanswerable; and this question of attending the synagogue being of such a nature, let us see how it was solved.

Having asked the question as it stands, the answer said: "Well, we are good Jewesses; do we not fast on Yom Kipur, and show ourselves in the synagogue? Do we not eat matzoth during Pesach, and do we not visit and congratulate our friends on Rosh Hasehana, as well as dance on Purim? We see nothing to amuse us—nothing attractive in sitting down to read, or listen to what we do not understand in the synagogue; everything is so old-fashioned, even in reformed synagogues; and then, it is not visited by our parents or young men, who all follow their professions on the Sabbath, and upon whom no ill effects of heavenly visitations are visible; and if they persist in following their peculiar pleasures, why should not we follow ours and go to the matinee?"

Undoubtedly every well-thinking and educated Israelite will agree with me in saying that there is an overwhelming amount of truth and logic in this answer; and then, why should they not prefer the theatre to the synagogue? At the former, where all the grace and elegance and refinement of speech and manner are found that culture can bestow upon the human mind and body—it is well that they flock thither for pleasure and study; for in contrast to this, at the house of worship, they are restrained to long, tedious, uncomprehended prayers or monotonous eye-feasting, or perhaps a wearisome sermon of no social interest at all, for it teaches only of antiquated principles and doctrines that are not at all adapted to the requirements of modern society; and then, whatever might be gained in attending is still gained when the course of devotion before mentioned is observed.

But then, consider what would be lost if our daughters did not attend the latest French play, and be unable to give an opinion with reference to its faults or merits; or if, at the next soiree or musicale they attended, they would be unable to criticise the latest production of our composers or players! Why, the idea is terrible. These matinees taking place generally on Saturday, they attend them. Why they prefer going to them than to worship, is because the benefits of devotion can always be attained throughout the year, but society, if once missed, can never be recalled; their education has taught them that ritual observances are secondary to social meetings, and they combine the useful with the beautiful, and cultivate the mind, for society's sake, at the theatre. Another reason might be found in the fact that on fine Saturdays it is the best time for shopping—all ladies going out and affording one another ample opportunity for studying and criticising the many and varied toilettes to be seen on this day along our principal promenades. What Vandal would dare insinuate to deprive our young ladies of this innocent amusement? How could our rabbis expect our young ladies to exchange all this for the unattractive synagogue? As for young ladies of other creeds attending divine worship, do not be deceived. Devotion is not the cause that prompts them to go. It is the attractions offered. Let us institute the custom of having our rabbis appear in full dress—*en rigeur*—let them be witty, fine rhetoricians, eloquent speakers; let them choose popular subjects, and permit us to express our appreciation of their merits by applause; let us have musical selections, performed by first-class soloists, to inspire us with the proper feeling of adoration; let the services be opened with one of Beethoven's master-pieces; sing the chants and hymns according to Mendelssohn's music; and after services are concluded, have the congregation depart to the air of one of the grand marches of the masters—say Wagner's in Lohengrin. Have the service something on this plan; let it be conducted on a principle interesting to society, then our synagogues will be as crowded and as fashionable as the matinee. This will be true reform. Of course, the old people may object to this; but their antagonism must be excused, as it is readily explainable; they have not had the exceptional education and method for studying the world and its demands as our young folks have—our young folks, who, although not advanced in years, still have the advantage of knowing what exactions they are subjected to by the laws of society and custom. Devotion is all well enough; but it is a secondary matter (I think I hear voices of assent: Thank you; No!) if in its observance it prevents or even hinders the continuance of æsthetic studies. Give us rabbis who can entertain us; whose lectures (not sermons—they are antiquated) we can discuss in the salon; have singing that our highly trained and cultivated ears can listen to without any pangs of conscience; make it incumbent on every lady and gentleman to appear in a toilette strictly in accordance with the latest fashion-plate—then we will gladly embrace the opportunity of attending the house of worship. But until these reforms are carried into effect, we certainly cannot be expected to leave our theatres and pleasures for a dull ritual observance. Should any rabbis see this article, undoubtedly they will see the beauty of the plan laid down, and the great results that may be derived from it. We hope that they themselves will be greatly instrumental in transforming our synagogues into that which they would be if our plan of conversion were adopted, and then——what would they be?

SNAG.

Philadelphia.

Memorial services for the late Isaac Adolph Cremieux were held at the Broad Street Synagogue, Sunday evening, 29th ult.

The children attending the Free Hebrew Sunday-school were made happy by an entertainment given for their amusement, Monday, 23rd ult. A stereopticon exhibit of biblical pictures formed the prominent feature of the occasion.

According to the *Jewish Record*, the sum of $12,425 has been subscribed in aid of the building fund for the erection of a new "Home" for Jewish orphans in Philadelphia.

Cincinnati, O.

"The Pioneer Gesang Verein" were treated to a feast of reason by Rev. Dr. Max Lilienthal, upon the anniversary of Washington's birthday, Sunday, February 22nd.

The *American Israelite* makes a very practical argument in favor of circuit preaching. Its views are evidently indorsed by many of the Jewish ministers, as it names those who are ready to serve if called upon.

New York.

The Purim ball was given in a style of unsurpassed magnificence. The handsome sum of $18,000 was netted for the Mount Sinai Hospital.

THE EQUITABLE LIFE INSURANCE COMPANY, whose annual statement appears in our columns, tells of a steady and healthy growth. By its exhibit, we are informed that it issued policies during 1879 covering the large amount of $26,000,000, an increase of $7,000,000 over the previous year. The "Equitable" has accumulated assets of $37,366,842, which is a remarkable showing for a company organized but twenty years ago. Nearly five millions were paid to the heirs of deceased policy holders and matured endowments last year, a most eloquent testimony of the company's usefulness, and "The Equitable" has fairly earned the name it bears in the prompt and generous treatment of its patrons.

[From the Oakland *Times*.]

We have received the first number of THE JEWISH TIMES, issued at San Francisco. As indicated by the name, it is intended to give the best thoughts of the men of learning of that race and religion. It is ably prepared, and the equal of any other religious journal published in California.

The Baldwin Theater.

MR. THOMAS MAGUIRE, - MANAGER.

Announcement Extraordinary.

The Management takes pleasure in informing his patrons and the music-loving public generally, that on

SATURDAY EVENING, MARCH 13TH, 1880,

A Grand Complimentary Benefit

Will be tendered to

Harry C. Peakes.

On which occasion will be presented

Martha,

A Comic Opera in 4 Acts, the music by Flotow, with the following most powerful cast:

LADY HENRIETTA (Martha), - - - MISS ANNIS MONTAGUE
Nancy (her confidante), - - MISS LILY POST
LIONEL, - - MR. CHARLES TURNER
PLUNKETT, - MR. HARRY C. PEAKES
Lord Tristram, - - MR. J. O. BARROWS
Sheriff, - - - MR. HARRIS
Servants, Gentlemen, Ladies, Farmers, etc.
CONDUCTOR, - MR. HENRY J. WIDMER

Bush Street Theater.

CHARLES E. LOCKE, - Proprietor.

Third Week and Overwhelming Success of the Comedy Season.

Commencing Monday, March 8th.

Every night during the week (including Sunday) and Saturday Matinee.

MR. SOTHERN.

AND HIS COMPANY OF COMEDIANS.

Mr. Southern in two of his greatest characterizations at each performance, to commence with the three-act Comedy, entitled

DUNDREARY'S BROTHER SAM,

Followed by Mr. Sothern's Original Farce,

Dundreary Married and Settled.

Lord Dundreary (married to Georgiana), - - - - - - MR. SOTHERN.

In Preparation—DAVID GARRICK, HOME and THE HORNET'S NEST.

☞ Secure seats in advance.

HENRY FRANK,

Wholesale and Retail Manufacturer and Dealer in

Bedding, Furniture,

AND

Upholstery Goods.

Constantly on hand,

Spring, Hair, Wool, Moss and Pulu Mattresses.

212, 214 and 216 Commercial St., below Front, San Francisco.

THE CHEAPEST PLACE IN THE CITY.

All work guaranteed to give satisfaction.

STANDARD AUTOMATIC

Gas Regulator.

Economy is Wealth.

Twenty-five to thirty-five per cent. saved in consumption of gas by adopting its use, and satisfactory light guaranteed.

Office, 202 Bush Street.

Shirts Made to Order Only.

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126 Kearny St., cor. Sutter,

Room 3. - - - SAN FRANCISCO.

☞ Prompt attention and a fit guaranteed.

Take the Elevator.

TWENTIETH ANNUAL STATEMENT OF THE

EQUITABLE

Life Assurance Society of the U. S.

HENRY B. HYDE, President.

For the Year Ending December 31st, 1879.

AMOUNT OF LEDGER ASSETS, JAN. 1, 1879,	$34,195,368 53
Less depreciation in Government Bonds, and Appropriation to meet any depreciation in other assets,	296,545 79
	$33,898,822 74
INCOME,	8,374,080 85
	$42,245,903 59

Disbursements.

Paid Policy-Holders for Claims by Death, Dividends, Surrender Values, Discounted and Matured Endowments and Annuities,	4,988,871 00
Other Disbursements as per extended statement,	1,276,034 88
NET CASH ASSETS, Dec. 31, 1879,	$35,980,997 62

Assets.

Bonds and Mortgages,	$10,475,062 90
Real Estate,	8,204,796 02
United States Stocks,	5,488,978 89
State, City, and other Stocks, authorized by the Laws of the State,	6,696,039 53
Loans secured by United States and other Stocks,	3,673,700 00
Cash and other Ledger Assets as per extended statement,	1,442,420 28
	$35,980,997 62
Market value of Stocks over cost,	348,006 17
Accrued Interest, Rent, and Premiums, as per extended statement,	1,037,837 96
Total Assets, Dec. 31, 1879,	**$37,366,841 75**
TOTAL LIABILITIES, including legal reserve for reinsurance of all existing policies,	$29,851,434 00
Total Undivided Surplus,	**$7,515,407 75**

Risks assumed in 1879, $26,502,541.00.

N. B.—For the details of the above statement see the Society's "Circular to Policy-Holders," and other publications for 1880.

JAMES W. ALEXANDER, - Vice-President.
SAMUEL BORROWE, - Secretary.
W. E. Scott, Sup't of Agencies.

WM. D. GARLAND, MANAGER.
240 Montgomery St.

W. F. McNUTT, - Medical Director.

The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, March 12. 1880.

The States.

Pacific Coast.

CITY.

By an unanimous vote the Board of Supervisors have passed the order increasing the police force to 400, the maximum allowed by law. Another expense entailed upon us by the agitators.

The Board of Education have adopted the report of the Finance Committee, estimating the amount of money needed in the school department for the next fiscal year at $750,000.

It is thought that over $20,000 will be contributed by our citizens to the Bush fund for the purpose of giving work to needy men at $1.00 per day, in the Park. Up to noon yesterday there were 521 applications at Mr. Bush's office.

Andrew Onderdonk, the constructor of the San Francisco sea-wall, has been awarded by the Canadian Government the contract to build, for $2,104,040, 127 miles of the Canadian Pacific Railroad, from Emory Bar to Tavona Ferry, in British Columbia.

There is a movement on foot by the Workingmen's Party to put upon a firmer basis the Free Library for the use of themselves and friends. To this end, committees have been appointed to solicit subscriptions from those in the party who can afford to make any contribution and from well-to-do citizens.

In Napa and Sonoma counties a very large area of land is this winter being set out in grapevines. A great many farmers who have heretofore paid but little or no attention to the vine are setting out vineyards, some of them 60,000 vines. The consequence is that the cuttings from choice varieties of vines are very scarce.

The weavers employed at the Pioneer Woolen Mills, numbering about twenty, and mostly women, have struck because a reduction of fifteen per cent. has been made in their wages. According to the old schedule, the best hands earned about $60 a month. A reduction of fifteen per cent. would still leave them about $50 per month. Not bad wages, certainly, for these times, and altogether too good to justify a strike.

The four Gatling guns belonging to the Gatling Battery have been removed from the Armory at the corner of New Montgomery and Minna streets to the basement of the old City Hall. Changes have been made at the old City Hall for the accommodation of these weapons. A portion of the rear wall has been cut out, leaving an entrance into the Police Station, and large iron doors have been fitted into the opening. The guns are run in through this entrance and are at all times to be in the custody of the Police Department.

STATE.

The Marysville Woolen Mills have been closed, and all the employes discharged.

The Oakland Workingmen's Party have nominated a lady, Mrs. Mabel F. Haley, a native of Providence, R. I., for the position of Superintendent of Schools.

There still remains 160 feet to connect the two ends of tunnel No. 3 on the South Coast Narrow-gauge. The men at the north are now working in soft sandstone. Large bodies of gas have been encountered, but the precautions against explosions are so well arranged that a repetitionis considered improbable.

The Grand Central Hotel in Oakland, with its furniture, was wholly destroyed by fire early on Tuesday morning. A fierce northern gale was in full force at the time, but the fire was confined to the block on which the hotel stood. The hotel was the property of the Michael Reese estate, and was well insured.

The case involving the right of corporations to employ Chinese, has been ably argued in the United States Circuit Court and submitted. Several days may pass before a decision is rendered, but there can be but little doubt as to what that decision will be. Corporations under the laws of the United States undoubtedly have the right to employ the Chinese.

The season has assumed such marks of general abundance in all lines of agricultural production, that one cannot resist the temptation to indulge in figurative expressions. In order to show the general character of the dispensation we have gathered the rainfall reports from a score or more of points. The figures cover the rainfall up to the last week in February for this and the two preceding years. Seldom is the water so well distributed. Let's to the figures:

	1880.	1879.	1878.
San Francisco	13.49	11.40	26.53
Napa	14.22	16.21	27.73
Woodland	8.52	7 93	.....
Grass Valley	29.29	27.05	30.07
Modesto	7.71	4.31	.....
Visalia	8.13	1.62	.....
San Diego	11.49	7.00	.....
Los Angeles	14.37	....	.....
Santa Barbara	20.25	....	.....
San Luis Obispo	14.36	....	.....
Salinas	7.22	6.43	.....

—*Rural Press.*

Eastern.

Theodore Thomas has resigned the directorship of the Cincinnati College of Music.

The profits from convict labor in the Western Pennsylvania Penitentiary last year were $60,000.

A wealthy Boston lady gives $40,000 a year for the support of about thirty kindergartens in that city and vicinity.

Since the discovery of Petroleum in 1859, Pennsylvania has produced 133,262,639 barrels of crude oil, valued at $340,709,672.

Foreign.

The King of Belgium is sending six small steamers to Stanley, for use on the Congo river.

The work of boring the St. Gothard tunnel was satisfactorily completed Feb. 29th.

A boiler exploded in Glasgow, Thursday. Six persons were killed and thirty severely injured.

There is great suffering among the poor of Constantinople from the severity of the winter and the excessive price of wood. Turkey in Europe and Asia Minor are buried in snow.

King John of Abyssinia has ordered the lips of his subjects who smoke to be cut off. We sometimes wish we had despotic power when we see the small boys puffing their cigarettes or cigars.

Sir Moses Montefiore, the venerable Jewish philanthropist of London, has given to each inmate of the Touro Institution at Jerusalem a plot of ground where he can raise his own vegetables.

CONSTANTINOPLE, March 6.—In Van, Armenia, fifty-two persons have died from starvation. Thousands are endeavoring to escape to the neighboring Persian provinces. The roads are covered deep with snow, and many perish. The accounts are heartrending.

Washington Letter.

PROPOSED CHANGES IN PENSION LAWS—GENERAL PORTER'S CASE—ELEGIAC ORATORY IN THE SENATE—WHAT EX-SECRETARY DELANO SAW.

WASHINGTON, D. C. March 1st, 1880.

There are now on file in the Pension Office near two hundred and fifty thousand cases awaiting action, while under its present administration not over one thousand a month are perfected, and, at this rate it will require twenty years and more to perfect all these claims. Mr. Coffroth, of Pennsylvania, has initiated two measures in Congress which look to relief. One of these proposes to place on the pension rolls the names of all survivors of the military and naval service of the United States during the recent war who were disabled in the service, and the widows or other dependent relatives of those who died in the service, and that they shall receive pensions only from the date of the passage of the law. The rate of pension shall be $8 a month for death or total disability, and $6 a month for partial disability.

The second provision of this bill is that on making proof the affidavit of the applicant himself shall be received, but it must be corroborated by the affidavits of two disinterested witnesses. Persons whose claims are now pending before the Commissioner of Pensions may withdraw them and take advantage of this act.

The other bill provides for the establishment of a Court of Pensions. This court is to consist of a chief and four associate justices. The court is to have jurisdiction of all pension cases decided adversely by the Commissioner of Pensions. The decision of the court is to be final.

Contrary to general expectation the Democrats have determined to take up the Fitz-John Porter case in the Senate, and it is probable that its discussion will begin next week and be continued from day to day until disposed of. Senator Randolph, who is charged with the conduct of the bill, succeeded Friday in having it formally taken up, and an understanding was reached by which the discussion will begin on Monday. Senator Randolph is earnest and enthusiastic in his support of Porter, and expresses confidence in his ability to carry the bill successfully through. He said to-day that it was his purpose to press the bill to a vote without unnecessary delay. He claims to have assurances from several Republican Senators that they will support the measure. General Porter has been in this city frequently during the winter, as the guest of Senator Randolph.

Ex-Secretary Delano, who recently arrived in Washington from an extended tour in the South, states that everywhere he went he found the Republican masses almost solid for Grant; Federal officers were, however, as a rule, active for Sherman, and he believes that their activity and zeal may succeed in securing delegates to Chicago that will cast their votes, at least on the first few ballots, for Sherman.

An interesting episode at the Capitol on Tuesday was the brief speeches of Senators Voorhees and Morrill, of the Committee on the Library, on the bill to pay the heirs of the late artist Brumidi, the few hundred dollars remaining due him, and also to defray his funeral expenses. Constantino Brumidi's only reward for the continuous labor of a quarter of a century will be a posthumous fame which will probably grow brighter as a knowledge of art becomes disseminated among the people he served so well. The most discriminating judges award a high order of merit to Brumidi's work. Unfortunately, many of his most admirable fresco-paintings are hidden in dark corridors or in committee rooms which are not open to the public. Brumidi regarded the decoration of the Capitol as his life work, and, though his compensation was so meagre that he died entirely destitute, he never seems to have sought more remunerative employment. He leaves a daughter abroad who was dependent upon his remittances, and an adopted son who was pursuing the study of art under his tuition. His great value will doubtless become evident to those upon whom it may devolve to secure a competent hand to finish his uncompleted work.

We ought always to deal justly, not only with those who are just to us, but with those who endeavor to injure us; and this, too, for fear lest, by rendering them evil for evil, we should fall into the same vice.—*Hierocles.*

Physiology of the Turkish Bath.

Most accounts of the Turkish bath have been confined to general descriptions of the details of the process, and of the sensations experienced during its use; while comparatively little attention has until lately been paid to the more important consideration of its influence on the bodily functions. To supply this need, Mr. William James Fleming, M.B., Lecturer on Physiology in Glasgow, began some years since a series of careful experiments with the action of the bath on his own person. Mr. Fleming's experiments were all made between lunch and dinner, from 4 to 6 P.M. The experiments usually began with a heat of about 170 degrees Fahrenheit for a few minutes, in order to produce sweating rapidly, followed by a temperature of about 130 degrees Fahrenheit during the remainder of the stay in the hot rooms.

Omitting a description of the manner in which the experiments were conducted, and also the detailed result obtained, the following are the conclusions drawn by the author from those results. It was shown: 1. That a very large quantity of material can be eliminated from the body in a comparatively short time by immersion in hot dry air; and although the grearter part of this is water, still solids are present in quantity sufficient to render this a valuable emunctory process; 2. The temperature of the body and the pulse rate are markedly raised. The respiration falls at first, but afterward is less influenced than would be expected. Arterial tenison in increased, due probably to the rapid action of the heart and the gorged condition of the capillary circulation.

From these the following practical considerations as to the use of the Turkish bath in medicine are deduced: Its most important effect is the stimulation of the emunctory action of the skin. By this means we are enabled to wash, as it were, the solid and fluid tissues, and especially the blood and skin, by passing water through them from within outward to the surface of the body. Hence, in practice, one of the most essential requisites is copious draughts of water during the sweating.

Excessively long duration of the bath seems to produce more or less depression, as shown by the fall of the pulse and temperature after fifty-five minutes.

The great advantage of the bath seems to be the power it gives of producing a free action of the skin in persons of sedentary habit, or suffering from disease. Beside, and along with this, it is an efficient means, if resorted to sufficiently early, of relieving internal congestion.—*Science Monthly.*

Bright Things.

A YOUNG Bostonian announced that he was going to Leadville to engage in hydraulic mining. "Yes," remarked a friend, "you are going to seek the bubble reputation at the cañon's mouth."

CERTAINLY NOT.—*Cui Bono?* "Will you name the bones of the head?" said a teacher a short time back to one of his class. "I've got 'em all in my head' teacher," replied the pupil, "but I can't give 'em."

WHAT part of the wheel makes the most noise? Why, the spokes, man, of course.—*Detroit Free Press.* No, the hub, bub.—Boston *Post*, The felloe's axle make more noise than either of them.—*Burlington Hawkeye.*

CHEMISTS have found that the smoke of a cigar contains acetic, formic, butyric, valeric and propionic acids, prussic acid, creosote, carbonic acid, ammonia, sulphuretted hydrogen, pyridine, verodine, picoline, lutidine, collodine, parvoline, corodine and rubidene. And the boy who has just tried it for the first time will tell you that he believes it does.

THERE is a story told of a blunt old sea-captain, noted for his extreme personal plainness. Being present at a party, he had taken no part in the dance, as his hostess had some difficulty in providing him with a partner. At last she led up to him a prim and aged spinster, at the same time whispering a few words of apology in his ear. "O, you needn't make any apology, madam," said he with alacrity. "Any old thing is good enough for me."

"I Did Steal that Sheep."

A writer in the *Baptist Weekly* tells a story of a circumstance which occured at Oswego, and which illustrated the practical shrewdness of an old minister named Amasa Brown.

"A member of the church charged another with stealing a sheep, The culprit denied the charge. Both were men of influence. The church was divided. A council was called, and Mr. Brown was there. There were no witnesses except as to character. It was the word of one man against another. One was a slanderer, or the other a thief. Elder Brown suggested a most extraordinary measure to elicit the facts of the case. He called the two men to the rostrum before the pulpit, and directed the man who made the charge to engage in prayer—and requested the council and the audience to look him in the face while praying. He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and then said: 'As touching this matter of the sheep, O Lord-a-hum, as to touching—touching this-ah'—when he sprang to his feet, and exclaimed, 'Brethren, I cannot pray, *I did steal that sheep!*' So the matter was settled."

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by *doing* Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.—*Rutherford.*

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1810 SEVENTIETH 1880

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—OF THE—

HARTFORD

Fire

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—OF—

HARTFORD, CONN.

Capital, - $1,250,000.00.

ABSTRACT OF STATEMENT, Jan. 1,1880.

ASSETS.

Cash on hand, in Bank, and Cash Items,	$364,191 36
Cash in hands of Agents, and in course of transmission,	241,695 57
Rents and Accrued Interest,	31,876 72
Real Estate Unencumbered,	630,175 60
Loans on Bond and Mortgage (first lien),	773,324 40
Bank Stock (market value),	969,811 00
Railroad Stocks,	117,800 00
State, City and Railroad Bonds,	326,654 25
United States Bonds,	273,492 00
	$3,456,020 90

SUMMARY.

Reserve for Re-insurance,	$1,110,629 26
All Outstanding Claims,	159,992 46
Net surplus as regards policy-holders over all liabilities,	2,185,399 18
	$3,456,020 90

GEO. L. CHASE, President.
J. D. BROWNE, Secretary.

A. P. Flint,

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500	to $ 600	50	"	10	" " " "
700	" 1000	100	"	15	" " " "

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ASSETS, DECEMBER 31st, 1878.

Notes, secured by mortgages worth double the amount loaned	$1,462,735 68
Notes, Personal securities	10,685 00
Bonds	99,206 66
Real estate	63,828 39
Cash on hand	67,517 31
Due from Banks	67,314 00
Miscellaneous	1,704 34
	$1,772,991 38

Due Depositors, Dec. 31st, 1878, - $1,267,530 40

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